



355 BOYLSTON STREET

BOSTON, MASSACHUSETTS 02116

(617) 536-6518

November 15, 1982

Dear Friend,

We're ten years old! And on Saturday, December 4, 1982, Dignity/Boston begins a two day celebration of our ten years of witness to the Gay and Lesbian Catholic community. We invite you to share in our joy by joining us on both days.

We begin Saturday evening in the main ballroom of the Bradford Hotel, 275 Tremont street, across from the Metropolitan Center, where we've planned a memorable evening of dining and dancing. At 7 pm, cocktails will be served giving you time to visit with old friends and perhaps make new ones. A family-style, seated roast beef dinner with all the trimmings follows at 8 pm. Then dance until 1 am to disco as well as more traditional music. The price for all this excitement is only twenty dollars per person. For ticket reservations and information call 536-6518.

On Sunday, December 5, the setting is a bit more solemn, but no less joyous as we hold our anniversary Liturgy in the main sanctuary of the Arlington Street Church, located at the corner of Boylston and Arlington streets. We will gather at 5:30 pm to give praise and thanks for our many blessings as a part of the People of God. A champagne and anniversary cake reception will follow.

Please join us in our celebrations. You can be sure that your presence will be most appreciated.

May we also ask a favor? Could you please post the enclosed announcement of our anniversary in a prominent place so that others might know of our upcoming celebration? Thank you in advance for your help.

Sincerely,

Paul G. St. Onge
Anniversary Publicity
Coordinator

ps/PSTO

LET'S CELEBRATE DIGNITY/BOSTON

10TH ANNIVERSARY CELEBRATION



**SATURDAY
DECEMBER 4TH**

**BRADFORD HOTEL
MAIN BALLROOM
275 Tremont Street
Boston, MA**

**7:00 PM
COCKTAILS
DINNER
DANCING**

SEMI-FORMAL ATTIRE

**TICKETS \$20
PER PERSON**

**SUNDAY
DECEMBER 5TH**

**ARLINGTON STREET
CHURCH
MAIN SANCTUARY
Arlington and
Boylston Streets
Boston, MA**

**5:30 PM
CONCELEBRATED
LITURGY OF
THANKSGIVING
Champagne /
Anniversary Cake
Reception**

Call 536-6518 for Information and Reservations



The Hows, Wheres and Whys of TRAVEL for Gay Men and Lesbians

Wednesday, April 20

7 PM to 9:30 PM

Followed by a refreshment hour,
with time to meet and talk to others
with similar travel interests.

Gutman Conference Center
Gutman Library Building
6 Appian Way
(corner Appian Way & Brattle in Harvard Square)
Cambridge, MA
Tickets: \$12

Travel . . .
whether an hour's drive or halfway 'round the world . . . weekend getaway or six-week vacation . . . tight budget or first class all the way . . . this evening program will be a unique opportunity for gay men and lesbians to address their own interests and concerns:

- how to assess your vacation/travel needs
- budgeting for the trip
- how best to get there
- how to pack
- guidebooks: help or hindrance?
- special destinations for "single" gays/lesbians
- special destinations for "coupled" gays/lesbians

Staff for this enjoyable and informative evening will be travel professionals and travel consumers of diverse experience . . . all organized and coordinated by Robert Malmberg, CTC, of Faneuil Hall Travel, Boston.

CAPACITY IS LIMITED . . . SO ORDER YOUR TICKETS TODAY!

Fill out the form below and mail to: Exodus Center, Inc., 25 Huntington Avenue, Boston, MA 02116

Please hold _____ tickets at the door for:

Name(s) _____

Address _____

Enclosed is a check or money order for \$_____ (at \$12 per ticket), payable to Exodus Center, Inc., OR

Please charge my ☐ Visa ☐ MasterCard (Check one)

Card number _____ Expiration date _____

Name as it appears on the card: _____ Signature: _____

Visa and MasterCard telephone orders also accepted. Call Exodus Center at (617) 266-0612.

Country Inn Tahiti
Montreal
Bahamas
River Rafting
London
Japan
Provincetown
Antigua
New Orleans
St. Martin
Tanglewood
Paris
Bali
African Safari
Martini
Wine Country
Galapagos Islands
Ogunquit
Hong Kong
Mountain Climbing
New York
Martinique
Gourmet Cooking
Brazil
Montserrat
San Francisco
St. Louis
Alaska
Windjammer
Cruise Ireland
The Berkshires
Tibet
Bonaire
Antiquing
Scandinavia
New Hampshire
Bermuda
Cruises
Resorts
Country Inn Tahiti



Exodus Center

invites you to a special follow-up to its March conference on "Friends, Family, Lovers . . . Key Relationships in the Lives of Gay Men and Lesbians," open to all gay men and lesbians who want to build richer, more meaningful relationships.

THE TABLE SETTING: SEEDS OF OUR RELATIONSHIPS

Saturday, April 9, 1983

Andover Hall, 45 Francis Avenue, Cambridge, MA
9 to 9:30 AM: Check-In and Registration
9:30 AM to 4:30 PM: Workshop

The seeds of our relationships are often sown in the messages delivered at the dinner table as our family interacts. Through a variety of exercises and small and large group discussions, we will discover how "The Dinner" has affected our work and personal lives. By selecting and transforming messages that empower us, we will learn to connect more deeply and effectively with others in our adult life.

Workshop Leaders: Lynn Scott, Ed.M. and Anita Rossien, M.Ed., Cantabrigia Counseling Associates, whose previous conference workshops for Exodus have drawn numerous requests for this kind of special intensive workshop.

Enrollment for this workshop will be strictly limited to 50 and filled on a first-come, first-served basis. (Sorry, no scholarships available.) A lunch break will be included. Please bring your own lunch; drinks will be provided. This lunch together will be part of the workshop design and experience.

We invite you to share this special day in the belief that it can have a very powerful and meaningful impact on the lives of the gay men and women who participate.

For further information call Exodus Center at (617) 266-0612

TO REGISTER:

Name(s) _____
Address _____
Phone . . . should we need to call you about any questions with your registration. (day) _____
(evening) _____

Either enclose full payment of \$ _____ (\$55 per participant) OR a nonrefundable deposit of \$ _____ (\$15 per participant) with the remaining \$ _____ (\$40 per participant) due upon your arrival at the workshop check-in and registration.

Please charge the above to my ☐ Visa ☐ MasterCard (Check one)

Card Number _____ Expiration date _____

Name on the card: _____ Signature _____

Make a check or money order payable to Exodus Center, Inc. Fees will only be refunded if the workshop is already full or if the day is cancelled.

Clip and mail this registration form to: Exodus Center, 25 Huntington Avenue, Boston, MA 02116



We are
EVERYWHERE

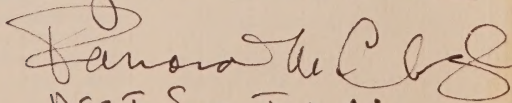


Dear Rev.

Would you be
interested in speaking at
one of our groups meetings.

Interest has been
shown in starting an
affiliation or whatever
you'd care to call it.

Please respond via
P.O. Box or info line
A.W. (603) 889-1416.

Thank you for
your valuable time

ASST. Sec. Treas.
GNACNHL

"Every type of discrimination based on sex . . . is to be overcome and eradicated as contrary to God's intent."
— Vatican II

dignity

1500 Massachusetts Ave., NW, Suite 11, Washington, DC 20005

DIGNITY, INC. NEWSLETTER
VOLUME 12, NUMBER V
JUNE-JULY 1981

THREE SLATES TO VIE FOR INTERNATIONAL OFFICE

Nine candidates forming three slates for offices of President, Secretary and Treasurer were submitted to the International Secretary by the June 9 deadline. Each individual will be submitting a statement detailing qualifications and goals which will then be mailed to the Delegates. The Delegates will vote for one of the three slates at the International Convention in Philadelphia.

The slates are: (President, Secretary, Treasurer respectively)

Slate 1

Frank Scheuren, PO Box 53156, Atlanta, GA 30355, 404/875-4348, DIGNITY/Atlanta.

Delegates Vote on Amendments

The Executive House of Delegates voted 85 to 19 in favor of the amendment to the By-Laws, Section 7, allowing the President to seek a second term; 114 votes were cast out of a possible 196.

The Executive House of Delegates also voted on an amendment to the Constitution which, if it had passed, would have removed the sentence which states that the officers will be unsalaried. An amendment to the Constitution needs a 'yes' vote from $\frac{2}{3}$ of the Executive House of Delegates, or 132 votes. Only 105 votes were returned, so the amendment was defeated.

Mailing of ballots is a major undertaking for the International Secretary, as the ballots must be typed, copied, sealed and mailed to each delegate (in care of the chapters) with a return envelope. Ballots were tallied by volunteers in the International office and copies of the tally sheets sent to each delegate with the results of the balloting. There are generally two major mailings to the chapters per month with ballots being an additional mailing.

Pattie Baskin, 1609 Eddington Rd., Cleveland, OH 44118, 216/821-9456, DIGNITY/Cleveland.

Marvin P. Marks, 17344 W. 12 Mile Rd., #200, Southfield, MI, 312/352-0511, DIGNITY/Detroit.

Slate 2

Hal Wand, 2626 N. Lakeview Ave., Apt. 607, Chicago, IL 60614, 312/871-7158, DIGNITY/Chicago.

Jack Delaney, 543 W. Roscoe 2-N, Chicago, IL 60657, 312/248-7859, DIGNITY/Chicago.

Elinor M. Crocker, 1833 S St., N.W. #40, Washington, DC 20009, 202/234-0663, DIGNITY/Washington.

Slate 3

Chris Patterson, PO Box 33721, San Diego, CA 92103, 714/692-9912, DIGNITY/San Diego.

Michael Scott, 1209 Huenemi #1, San Diego, CA 92110, 714/296-7059, DIGNITY/San Diego.

Pat Allen, 416 Grand Blvd., Venice CA 90291, 213/660-7410, DIGNITY/San Diego.

Joint Statement on the Atlanta Killings

June 1981 *The Empty Closet*

A joint statement representing the national organizations of Dignity, Integrity, the National Coalition of Black Gays, the National Gay Task Force and the Universal Fellowship of Metropolitan Community Churches, was made stating "our shared grief and outrage at the senseless murders of Atlanta's children, indeed, our children and the nation's children, (and we) express our support and sympathy for the families and friends of the children, and to

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DIGNITY PUBLISHES McNAUGHT

Dignity, Inc., has announced the August 1 publication date for the collected writings of Brian McNaught, DIGNITY/Boston member. Entitled *A Disturbed Peace—Selected Writings of an Irish Catholic Homosexual*, the 136-page paperback brings together for the first time the best materials of the award-winning freelance writer.

Designated by *Christopher Street* magazine as "America's most prominent gay Catholic layman," McNaught has built a large audience among gay people and concerned Christians through his syndicated column and numerous articles in magazines, newspapers and books. *A Disturbed Peace* includes columns dealing with the pros and cons of "coming out," reconciling with one's family, making love last and the joys of being gay. Also included are his award-winning magazine article, his chapter on "Gay and Catholic" from *Positively Gay* and his highly acclaimed open letter to Anita Bryant.

"It's an exciting book," said Dignity President Frank Scheuren. "It's a great

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CONVENTION

PHILADELPHIA, PA
THE FRANKLIN
PLAZA HOTEL,
SEPTEMBER 4-7, 1981

CONVENTION
HOT LINE
215/684-2059

Chapter News

DIGNITY/Denver

The Archdiocese Singles Advisory Board asked DIGNITY/Denver to send a representative to the Board meetings. The chapter responded by sending Raphael.

Bill S., Chairperson, received "a note from the Archdiocese Singles Advisory Board asking if DIGNITY couldn't be represented and as of May 6, Raphael is our representative." Also, "We received permission from Archbishop Casey and Msgr. Rasby to allow the Religious & Public Affairs Dept. of CBS to come and tape our Sunday Mass and to interview two of our priests. The name of the program is FOR OUR TIMES and at the present is shown in about 50 or 60 markets around the country." DIGNITY/Denver gets 28 minutes and our service is scheduled to be shown some time after September 15, 1981.

DIGNITY/Central Pennsylvania

The chapter will "collect food for the Harrisburg Ecumenical Food Bank" at its social events. "This food is distributed freely and with no questions asked to the needy of Harrisburg."—*Keystone*, April-May 1981.

DIGNITY/South Jersey

DIGNITY/South Jersey and Club Atlantis resolved their differences concerning reported discrimination against women. The Club assured DIGNITY/South Jersey that "it does not discriminate against anyone—gay or straight." "We are very hopeful that DIGNITY/South Jersey will be able to have a good relationship with Club Atlantis in the future."—Gary C., *Sea Script*, May 1981.

DIGNITY/New Orleans

"At a recent Open Forum, DIGNITY/New Orleans decided to address the issue of the sexism and racism exhibited by several local gay bars which were refusing to admit blacks and women, or were carding them and not white male patrons. A full page ad appeared twice in *Impact*, the local gay newspaper, and was sponsored by DIGNITY/N.O.

It has been gratifying to hear so many positive responses to the ads we have sponsored."—DIGNITY/N.O. Newsletter, April 1981.

DIGNITY/New York

"The Social Action Committee ventured into an expanded street ministry by setting up an information table at the corner of Christopher Street and Sheridan Square. It is staffed by people who will provide printed information and answer questions. This activity will take place during May and June, on Saturday or Sunday afternoon."—*Callendar*, May 1981.

DIGNITY/Rochester

"The highly acclaimed ABC Television documentary movie 'Who Happen to be Gay' by the DIGNITY-INTEGRITY chapter has been purchased by the Reynolds Audio-Visual Department of the Rochester Public Library. The film will be included in their collection of films available to the wider community."—*Dignity-Integrity/Rochester*, May-June, 1981.

DIGNITY/Portland

"The chapter now has a home church. Immaculate Heart Parish has opened its facilities to us. While the parish has not asked for any rent, the Coordinating Board has initiated the policy of giving half of each collection to the church to help with their expenses. (Also) We have received tax-exempt status."—Jim M., Secretary, DIGNITY/Region X, Reg. Adv. Bd.

DIGNITY/Fargo-Moorhead

"On Sat. Apr. 25, a meeting was held with Bishop Cecil Johnson of ALC, Leo Treadway of Lutherans Concerned, and four members of DLC. The Bishop ended the two-hour meeting by stating that he does not condone homosexuality personally but recognizes that Christians that are gay do exist and there is a need to minister to their needs."—*Impart*, May 1981.

DIGNITY/Washington

"Frank Scheuren, DIGNITY/Inc. President, led the members of the organization in a lively and stimulating discussion of gay ethics in a Saturday afternoon workshop on May 2. About 30 Washington area people participated, and half a dozen people came down from Philadelphia for the session."—*Newsletter*, June 1981.

Cardinal Cody Vetoes Workshop

DIGNITY/Chicago, Region VI Director Jim Plack and DIGNITY, Inc. Secretary Elinor Crocker responded via written communication to John Cardinal Cody's cancellation of New Ways Ministry's scheduled workshop "Homosexuality and the Hurting Family" at St. Clements Catholic Church, Chicago, Ill.

Added to these protests were those of "Chicago Call to Action," and the National Organization for Women, Integrity, the Lesbian Community Center, and Friends and Parents of Gays. The event made front page news in the *Chicago Sun-Times* daily newspaper. Hal Wand of DIGNITY/Chicago stated "I don't think that (denial of credentials) should apply on running a workshop."—*Chicago Sun-Times*, May 1, 1981.

Bay Area Responds to Chorus Cancellation

The cancellation of the San Francisco Gay Men's Chorus' concert of sacred music by Archbishop John R. Quinn prompted a reply by the Directors of DIGNITY/Bay Area. The concert was scheduled for April 25 at St. Ignatius Church.

The Directors expressed their feeling of "being betrayed" by Archbishop Quinn in light of Bay Areas active support of the Archbishop and other clergymen when they themselves have been attacked as "the enemy of gay persons."

The Archbishop was invited to celebrate Mass at a DIGNITY liturgy to "express and enhance the bond between us." A need for consultation with those who minister to gay/lesbian persons and to open communications are further areas of concern expressed by the Directors. The cancellation of the chorus is seen by the Directors as a "time for reconciliation and recommitment to our common goal: the deepening of our faith and the promotion of justice."

San Diego Chapter Continues Struggle—Finds Strength

April 1981. The Bishop of the Diocese of San Diego informed the chapter in a letter to President Judy Carton that he (the Bishop) "was examining the area of ministry to the homosexual community," that "DIGNITY was not to use Catholic facilities" and "Priests of this diocese are not to have Mass for DIGNITY."

The Board of Directors of DIGNITY/San Diego reviewed, discussed and mailed their responses to the Bishop in April. "Basically, DIGNITY has been placed in the role of an outcast within the diocese" Judy said. She felt that "we can only accept this challenge, consolidate, solidify and become stronger . . . We must gain our strength from the power of the Spirit working within us as individuals and as a group." DIGNITY met with the diocesan Peace and Justice Commission on May 19th, 1981. The discussion with the four representatives of DIGNITY did not occur until after the meeting was "officially closed." Judy observed that "it was painfully obvious to those of us attending that no issues would be settled at this meeting; indeed many real issues were not allowed a full unprejudiced hearing." She concluded "I sense the Spirit at work . . . and that there is meaning to being a Christian regardless of one's sexual orientation."—*Dimensions*, May/June 1981.

May 15-17, 1981

Ottawa

Ken DeLisle, Director

Hello there, again. Told you that you'd be hearing from me. I was re-elected last May to serve as Regional Director for another term. And it looks like it'll be an exciting one. Our Regional Delegates have shown themselves to be fiscally responsible. We discussed our chance of meeting with the Canadian Council of Catholic Bishops, our newsletter, committee structure, financial problems, the role of women, and the formation of Bylaws. Also, we now have a constitution and are federally incorporated.

This article allows me to begin to fulfill one of the aims discussed, namely making the other 10 Regions more aware and sensitive to the particular needs and unique situation that DIGNITY/CANADA/DIGNITY is in, within DIGNITY, Inc. No other Region is a Nation unto itself. No other Nation is a paid member of DIGNITY or allowed to vote in DIGNITY matters. In this we are unique, but the overall goals, aims and activities of DIGNITY know no political border and are deeply felt up here. We will be in Philadelphia. Canadians will be voting from the floor, you'll see our flag and hopefully hear our National anthem.

It was very much agreed to that *at sometime* we will become a separate entity from DIGNITY, Inc. A Committee was formed that will discuss with the newly elected DIGNITY, Inc. officers what kind of relationship we will have when we form a truly international body meeting as equal nations to organize against, or for, common goals.

Our Region left the Conference with determination and a strong organizational basis on which to build. We are growing up and looking out to the world. We ask for your support and patience and your help in sharing the joy and the pain. God Bless You All.

President's Reflections

Last year I traveled 30 out of 52 weekends. This year because of personal and corporate finances travel has been held to a minimum, thus lowering visibility. However, much phone work and behind the scenes activity has been taking place.

On Feb. 20 a meeting with Bishop Kelly, Executive Secretary of the NCCB, started the wheels rolling. Hopefully, results of part of these negotiations will be announced shortly. The same weekend was the Board meeting of GRNL on which I am honored to serve.

The gay/lesbian National Religious community is having its voice heard, something that is fairly recent. Rev. Troy Perry of MCC also serves on the same board. Between the two organizations we prob-

Elinor Crocker, International Secretary

I was excited. D/C/D, in the person of Region XI Director, Ken DeLisle, invited me to come to the Region Convention in Ottawa, May 15-18.

There were several important business items on the delegates agenda, a variety of very interesting workshops and a great dinner dance planned.

I had met many delightful people last year when the convention was held in Toronto and I was looking forward to renewing friendships and making new ones. So, I was eagerly looking forward to the weekend and the trip to Ottawa.

The conference began Sat. morning with a presentation by Martin P. who outlined efforts to secure a representative of the CCCB and the educational outreach on Human rights to Church and media. This first part of the conference was covered by the press and several Representatives of DIGNITY/Canada/DIGNITY were interviewed. TV coverage was provided for a panel on Human Rights moderated by Bill M., one of the founding members of the Ottawa chapter. The panelists were Rita Cadieux, Deputy Commissioner, Canadian Human Rights Commission, and Rev. Cannon Bordu Purcell of the Ontario Human Rights Commission, who gave excellent presentations on the status of the efforts to include sexual orientation in the non-discrimination codes of Canada and the province of Ontario, followed by a question and answer session.

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June

June, precious June!
Hollyhock and honeysuckle days of welcome long duration!:

June-bugs and fireflies!
Roses and milkweed blossoms drooping with honey-bees!
Clover-flavored air! Warm, cleansing rain-drops!
Chartreuse leaves lit from behind in waning evening sun!

Blond and shirtless over-grown boys fixing roofs up high where all can see their glory!
Men jogging to choirs of birds at six AM!
And moments of communion with a friend to share it all with!

June, precious June!:
The divine Composer rehearses the production of Paradise for eternal perfect day!

June, precious June!:
The Word indeed in June is made flesh.

Wayne Tenney
Norristown, PA
The Summer Solstice
June 21, 1980

During our fantastically beautiful Easter week here in Santa Cruz I had a chance to read Edmund White's *States of Desire*. White, who also co-authored *The Joy of Gay Sex*, takes the reader on an odyssey through the gay sub-culture and the state of gay sub-culture throughout the United States from coast to coast and from North to South. He chose to deal primarily with gay males in the larger cities and in the epilogue he cites this as an obvious criticism. White shares marvelously laughable, touching, and tragic stories of people that most of us can readily say are about me and you and our friends. He describes the visible homosexual male population; the one that the newspapers and TV cash in on, the one in the bars, the one that we either identify with, cringe at, or envy.

This book, more than any other piece of gay literature that I've read, showed me how truly courageous gay men are. All of us are part of an unprecedented human conscientiousness awakening that presently is in a position of either snowballing and liberating the lives of all people or being snuffed by the dominant culture of fear.

Through his witty, sensitive, analytical approach to what appears to be gay neurotic universals, which in some respect make us laugh at ourselves and, in fact, like ourselves better, White also reveals our true sins. As wonderful and courageous as we all may be, we suffer from some of the same repugnant social ills that straights do, i.e., racism, ageism, sexism, and all the snobberies that come out of affluence, intellectualism, socialism, political power, physical beauty, radicalism, and all the things you and I think we aren't. In other words, gays are humans too! And on top of that, White shows us clearly that our sexual orientation isn't enough to make us call one another brother and sister. What creates any bond whatsoever or any need for a bond between gay men and women is the fact that we share a lot of the same kind of pain. Because of our pain, we should inflict no more pain. Because of our oppression we should bring the oppressor to life with kindness. If we are a courageous people, if we are on the forefront of a great awakening of human sexual nature, the first step might be best taken by checking out our own individual behavior toward each other instead of going global so quickly.

Steve
DIGNITY/Santa Cruz/Monterey

In Your Prayers

DIGNITY/Cincinnati

Member Jerry Schuler has recently returned home after having his second leg removed. The operation was necessary due to the development of a rare blood disease. He will continue to answer the phone for DIGNITY/Cincinnati, 513/621-4026.

ably represent the largest block of organized gay/lesbians in the country. We are meeting the challenge of the New Right by having our voices heard.

And to continue to be heard, and with the economy tightening up, it is obvious DIGNITY, Inc. has had to search out sources of funding over and above member assessments. An effort is being made with the publishing of McNaught's works by DIGNITY, Inc., the updating of *Theological Pastoral Resources*, a cassette tape offer to members, a book club to members and an extensive direct mail campaign to suitable lists of other organizations.

The work continues, but our job is not easy. The burden of speaking out, when it eventually will affect so many, is not taken lightly. We can see the Spirit working very effectively. Each of us should be proud of our progress and let it be an incentive to us and others to work even harder.

Frank Scheuren
President, DIGNITY, Inc.

Announcement

DIGNITY, Inc. would like to secure the services of two or more individuals to take minutes (not court reporting) at the Executive House of Delegates session Sept. 3-4, 1981 in Philadelphia. DIGNITY is open to negotiation on compensation. Free or reduced cost for registration, accommodations or travel are possibilities. If interested contact: Elinor Crocker, Secretary, DIGNITY, Inc. office.

Elinor

Saturday afternoon and Sunday morning were spent in workshops—the sessions with 2 choices in English and one in French each session. The consensus of the participants was that all workshops were excellent topics, well presented, and educational. The speakers were very effective and interesting.

The fun parts of the weekend were, of course, the times when community gathered for mass and party. Two beautiful liturgies were celebrated on Saturday afternoon and Sunday afternoon. Music by the "Dignity Singers" was lovely. Especially the song, "DIGNITY" written (and copyrighted) by Mary B. A buffet dinner followed by a dance capped off Saturday evening.

Some of my best memories were sitting around a table rapping with new found friends, both at the house of Cathy and Eileen, the treasurer, and Mary B., my delightful and charming hostess.

I will have fond memories of Region XI and the loving friends I made. I hope to see them all again in Philadelphia. I'm sure everyone will delight in meeting our Canadian friends.

resource for people who are gay and struggling with particular issues of self-esteem and for persons interested in ministry with the gay community. Brian's a talented writer who captures in words the personal struggles of most gay men and women."

A Disturbed Peace can be purchased for \$4.95 (plus \$1.00 postage) from Dignity, Inc., 1500 Massachusetts Ave., N.W., Room 11, Washington, D.C. 20005—or call 202/861-0017.

statement

convey our sense of community with the gay people and gay organizations of Atlanta. In short, we wish to express how the organized gay community feels about the children of Atlanta."

The "Statement" further thanked the Atlanta gay community for its support and "especially the work of the Gay Atlanta Minority Association and Frank Scheuren, the openly gay member of Atlanta's Community Relations Council."

The representatives (as listed) are asking all gay people everywhere to wear the green ribbon—the symbol of hope—and requesting donations to the ATLANTA CHILDREN'S FOUNDATION, 75 Marietta St., N.W., Atlanta, GA 30303. The foundation has been established as a central fund to benefit programs serving low-income youth.

Dance at the Convention

Paul R. is choreographing liturgical dance for the Convention. If you would like to participate in this beautiful expression of prayer, please write to Paul c/o DIGNITY/Pittsburgh, Box 991, Pittsburgh, PA 15230, or call the chapter and leave a message at (412) 682-0165.

A Place to Stay

DIGNITY/Pittsburgh and DIGNITY/Washington are offering hospitality to people driving to Philadelphia and needing a place to stop over on the way. Contact: DIGNITY/Pittsburgh, P.O. Box 991, Pittsburgh, PA 15230 (412) 682-0165, or DIGNITY/Washington, 1712 Swann St., N.W., Washington, DC 20009 (202) 232-4253 or 332-2424. See you in Philadelphia!

DIGNITY/Prison Ministry

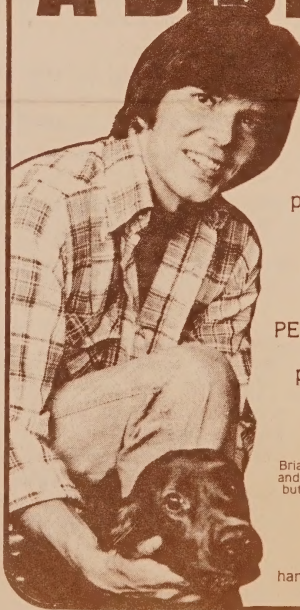
Volunteers are needed for this important ministry. If you would like to help, contact: Phil Murawa, 2050 Fairview No. 5, Cleveland, OH 44106.

Brian McNaught is the most articulate spokesperson for Gay Rights in America today and he writes as well as he speaks. For openness, poignancy and genuineness, this is the book to read.

Sol Gordon, Ph.D., Professor of Child and Family Studies, Syracuse University

A DISTURBED PEACE

Brian McNaught



This book by "America's most prominent gay Catholic layman" offers an inside look at such issues as coming out, building a relationship, reconciling with family and developing positive self-images. A DISTURBED PEACE includes Brian McNaught's award-winning article on gay people in the Church, his highly acclaimed open letter to Anita Bryant, and the best of his syndicated columns.

Brian McNaught, a life-loving man of spiritual strength and insight, writes not from his mechanical typewriter but from his human heart. These pages resonate with the experiences of countless gay people.

Jeannine Gramick, SSND, New Ways Ministry

A Dignity, Inc. Publication

Send \$4.95 (plus \$1.00 for postage and handling) to: Dignity, 1500 Massachusetts Ave., N.W., Suite 11, Washington, D.C., 20005

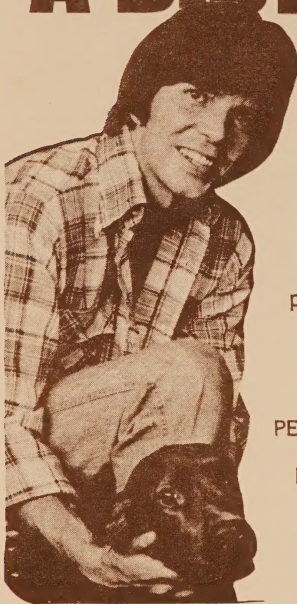
Brian McNaught is the most articulate
spokesperson for Gay Rights in America today
and he writes as well as he speaks.

For openness, poignancy and genuineness,
this is the book to read.

Sol Gordon, Ph.D., Professor of Child and Family Studies, Syracuse University

A DISTURBED PEACE

Brian McNaught



This book by "America's most prominent gay Catholic layman" offers an inside look at such issues as coming out, building a relationship, reconciling with family and developing positive self-images. A DISTURBED PEACE includes Brian McNaught's award-winning article on gay people in the Church, his highly acclaimed open letter to Anita Bryant, and the best of his syndicated columns.

"It's an exciting book!

A great resource for people who are gay and struggling with particular issues of self-esteem and for persons interested in ministry with the gay community. Brian's a talented writer who captures in words the personal struggles of most gay men and women." --

Frank Scheuren
President
Dignity, Inc.

A Dignity, Inc., Publication

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ST. MATTHEW COMMUNITY ANNOUNCEMENTS

146 Bond Street, Brooklyn, NY 11217

(212) 237-1761

March 1979

UNIVERSAL GROWTH CENTER INVITATION

Br. Kevin Burke, SMC was invited to speak before the Universal Growth Center, a non-gay, non Catholic group in Brooklyn. Br. Kevin shared with them the work of the Community and the role of gay Catholics in the Church, when he spoke on January 29th.

ST. MATTHEW COMMUNITY VISITS WORKSHOP ON GAY CATHOLICS

On January 31st a dozen members and friends of the St. Matthew Community journeyed to the Franciscan Friary in East Rutherford, New Jersey. At the workshop, Father Robert Nugent and Sister Jeannine Gramick spoke to religious and laity on the theme of "Gay Catholics: Where do they stand in the Church?"

FATHER NUGENT AND SISTER GRAMICK VISIT THE COMMUNITY

Fr. Nugent and Sr. Gramick are co-directors of New Ways Ministry in Maryland. They offer a ministry of reconciliation and understanding within the Roman Catholic Church toward gay Catholics. Fr. Nugent and Sr. Gramick were house guests through February 4th. They shared with the Community their work and discussed possible joint efforts in the future. They have also agreed to write an article for a forthcoming issue of our Newsletter.

FATHER JAY PINKERTON, OFM

Fr. Jay Pinkerton gave the homily on February 2nd at the Community. He and Fr. Nugent concelebrated the Mass. Fr. Pinkerton is an associate member of the Community and a long time friend. He will return to celebrate Mass here on March 9th, which is also the night of the cover dish dinner.

FATHER JOHN MC NEILL, SJ

Fr. John McNeill, author of "The Church and the Homosexual", will celebrate Mass for the Community on Saturday April 21, 1979 at 8:00 PM. Fr. McNeill will join us for the fellowship hour after the Mass.

ECUMENICAL EFFORTS

An arrangement has been worked out between St. Matthew Community and A&O Metropolitan Community Church of Brooklyn that would provide for an exchange of homilies. Fr. Manzo will do a homily at A&O on Sunday April 1st at 2:00 PM. Rev. Jackson will do a homily here on Friday April 28th. Co-operative efforts between these two Brooklyn groups have been good in the past, and hopefully will increase in the future.

THE ROSARY IS SAID AFTER OUR FRIDAY MASSES

The Rosary is said immediately after the Mass on Fridays in the Community Chapel. Those who would like to say the Rosary should remain in the Chapel after the Mass, while the others should retire to the living room for light refreshments and fellowship.

CHILDREN'S PROGRAMS ON FRIDAY NIGHT

The Community is now providing a 'CCD' type program for children of single parents, lesbian mothers, and gay fathers following the Mass and Rosary here on Friday evenings. All children and their parent(s) are welcome.

ADULT CCD PROGRAM

A teacher's program for Confraternity of Christian Doctrine Teachers, and those interested in learning more about the Catholic Church is being offered by the Community. The instructor is a qualified, licensed teacher of CCD programs in the Brooklyn Diocese. The classes will begin in the Spring, and will meet weekly for about ten weeks. This will be an excellent opportunity for gay Catholics to see how the teachings of the Church affect their lives. If you are interested in this program, please see Br. Jim Jarman, SMC.

RETREATS AND PILGRIMAGES

Br. Don Thienpont, SMC now has information on private retreats and pilgrimages which you may wish to make. Franciscan Pilgrimages start for less than \$20 for a one day trip, and about \$100 for a weekend trip. Private retreats and conferences can be arranged at modest prices. Br. Don can also arrange transportation.

ASSOCIATE MEMBERS MEETING EACH MONTH

Associate Members interested in working together on social functions and other activities of interest to them and the Community are welcome to attend Associate Membership meetings on the third Monday of each month at our Community House at 8:00 PM. For more information call the Community at 237-1761 or Gene Noble at 370-2562.

ST. VALENTINE'S DAY DANCE

Nearly 100 people attended St. Matthew Community's dance on February 10th. A special thanks to the Associate Members, especially Gene Noble, Bob Sanger, Gladys Feltzer, Pat Simpson, and Lou, our caterer who helped make this social event a great success.

7 June 1982

Dear Brothers and Sisters,

On Saturday, June 19th, at 10:00 a.m., several gay religious organizations will conduct an Interfaith Service at the Arlington Street Church before the Boston Gay Pride March. Our purpose is to celebrate our common spiritual strivings and to rededicate ourselves to our search for a better understanding of God and our purpose here on earth. There will be speakers from each of the groups, and singing by the Interfaith Chorus.

Gay religious organizations have a special task to provide a spiritual home for gay people who want to be religious, and yet have been excluded from traditional churches and synagogues because of their gayness. While we see the need for separate gay religious organizations, we also want very much to reach out to all churches and synagogues and to establish connections.

In this spirit, we invite your members and your clergy to join us in our celebration on June 19. It would mean so much to us to worship with you. Please announce this Interfaith Service to your congregations and post this letter for all to see.

We also have a special request to make. When the Gay Pride March passes The Arlington Street Church, The Church rings its bells in solidarity with the march. Would you ring the bells of your House of Worship on Saturday, June 19th at 12:00 Noon in solidarity with your gay brothers and sisters?

There is no one right path in terms of religious preference or sexual preference. There are only many different paths to the same God. Please join with us in person or in spirit on June 19th.

With sincere respect,

Am Tikva (Jewish)
Dignity (Catholic)
Integrity (Episcopalian)
Metropolitan Community Church
(Ecumenical Christian Church)
Friends (Quaker) for Gay and Lesbian
Concerns
Lutherans Concerned for Gay People
Unitarian Universalists ~~Office of Gays & Lesbians~~
Concerns

Harvard Divinity School- Gay and
Lesbian Caucus

Gay People in Christian Science

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trille) ucc

GAY INTERFAITH SERVICE
Saturday, June 19 at 10:00 a.m.
Arlington Street Church
355 Boylston Street, Boston
All are welcome.

For more information, call the Dignity Office at 536-6518.

Music to: Dignity, Michael Scale

Dequed. version of a Mighty Fortress
Our God is like an Eagle

5/26 Calypso on Tremont St.

Tues 5/31 - 7³⁰

Call: Rich Creasey
+ John Coyle

Dear Brothers and Sisters,
On Saturday, June 19th, at 10:00 a.m., several gay religious organizations will conduct an Interfaith Service at the Arlington Street Church before the Boston Gay Pride March. Our intention is to celebrate our common spiritual attitudes and to build understanding to our search for a better understanding of God and our place on earth. There will be speakers from each of the groups, and singing by the Interfaith Chorus.
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Interfaith (Protestant)
Metropolitan Community Church
(Secularist Christian Church)
Friends (Quaker) for Gay and Lesbian
Congregations
Lutherans Concerned for Gay People
Unitarian Universalists - Office of Gay
Concerns

Harvard Divinity School - Gay and
Lesbian Caucus

Gay Interfaith Service
Saturday, June 19 at 10:00 a.m.
Arlington Street Church
303 Boylston Street, Boston
All are welcome.

For more information, call the Dignity Office at 528-5211.



INTEGRITY

Boston
Gay Episcopalians and Their Friends

May / June

INTEGRITY/BOSTON
P. O. BOX 2582
BOSTON, MA 02208

COMING EVENTS

Tuesday, May 17, 7:30 PM EVENING PRAYER. The program will be a Wine Tasting Party.

Tuesday, June 7, 7:30 PM EUCHARIST; celebrant, the Rev. Mary Lucas. Program, a speaker from the Gay Pride Parade Committee.

Tuesday, June 21, 7:30 PM EUCHARIST; celebrant, the Rev. Emmett Jarrett. Program to be announced.

Tuesday, July 5, 7:30 PM EUCHARIST; celebrant, the Rev. Kathryn Piccard. Program to be announced.

Sue Ardizzoni, Co-Convenor	756-5956
Bill Koelsch, Co-Convenor	426-8609
Rick Buchanan, Co-Convenor/Secretary/Treasurer	762-5269

A REMINDER: full membership (local and international) includes a year's subscription to Integrity FORUM. \$22.00 (\$10 local, \$12 international) may be paid in installments by arrangement with the Treasurer.

ANNUAL REPORT: At the Annual Meeting on April 17 the Treasurer reported a balance on hand of \$237.02. It was voted to continue the present "troika" system with Sue, Rick and Bill continuing as Co-Convenors. It was unanimously voted that in the Annual Report "deep appreciation to Sue, Bill and Rick be expressed and much gratitude for their efforts of the past year." Among the past year's activity has been much dialogue with others, including the Commission on Today's Families, the District 18 meeting, gay student-sponsored forums at Tufts and Boston College, and Sue's appearance on the David Brudnoy show. There is further need, however, to let the Boston gay community and the general public know who we are and what we do.

MISCELLANEOUS NOTES

Sue will be carrying an extra Summer Session load during May and June; Bill will be in Europe during June and July. Rick is taking on extra responsibilities for the chapter in this period; official and unofficial Integrity business and offers of help should be directed to him at 762-5269.

Boston's annual Lesbian/Gay Pride week begins 11 June; the March and Rally are scheduled for 18 June. As usual, this will be preceded by an interfaith service at Arlington Street Church. Volunteers needed to carry the Integrity banner on the March; call Rick.

That useful handbook The Rights of Gay People has recently been published in a new and thoroughly revised and updated form. Copies are available through Integrity/Boston at \$3.50 (45¢ off sticker price), of which the chapter gets \$1.00, providing 25 or more people will buy copies. Similar volumes are available on the rights of women, prisoners, Indians and the critically ill at the same price; call Rick for details.

Those who laughed their heads off at the movie "La Cage aux Folles" will be happy to learn that it has been reworked into a play which will be at the Colonial Theater from 13 June through 16 July. There is a group discount on tickets of 15%. Should we form a group and go? See Rick.

On Wednesday, May 25th at 7:30 P.M. the Boston Lesbian and Gay Political Alliance is sponsoring a 'Candidates Night' at the UMass-Boston intown center at Arlington and Stuart Streets. This year, what with a wide-open race for Mayor and enlarged City Council and School Committees partly elected by districts, Boston gays have an unprecedented opportunity for political leverage. So come out and see what candidates will "come out" for us.

Britain's Gay Christian Movement has recently published Jeb Boswell's "Rediscovering Gay History" in pamphlet form; it is the Fifth Annual Michael Harding Memorial Address. It includes excerpts from Jeb's forthcoming edition and translation of a 9th or 10th century Greek Orthodox "gay marriage ceremony." Copies are available in the U.S. for \$2.00 from James D. Anderson, R. D. #1, Box 356, Hampton, N.J. 08827.

Last but not least: Recently there have been several attempts on the part of fundamentalist church groups and the Ku Klux Klan in northern Indiana and southern Michigan to remove books on "homosexuality and perversion" from local public libraries. Daniel Emery, King Kleagle of the Indiana Realm, KKK, testified that the American Library Association, which is actively helping resist such pressures, as "a sodomite organization dedicated to the overthrow of the U.S." Memberships, anyone?

A Challenge to Love

Gay and Lesbian Catholics in the Church



Gay and Lesbian Catholics
in the Church

Edited by Robert Nugent
with an introduction
by Bishop Walter F. Sullivan

Edited by Robert Nugent

A collection of original essays by prominent American Catholics, many of whom are addressing the topic of homosexuality and gay ministry publicly for the first time. Combining personal experience and professional expertise, the book treats the issue from the sociological, the biblical-theological, and the pastoral perspective.

"... A challenge to those concerned with Christian values and modern social/sexual issues. I am particularly struck by the degree of Christian concern which informs the lucid moral analysis in the collection."

—John Boswell

"The caliber of the authors is unquestionable, the subjects well researched and handled in a very sensitive way. With works like this, those who deal in the ministry with and about gay and lesbian Catholics will better understand the work ahead."

—Frank Scheuren, President of Dignity

CONTRIBUTORS

Gregory Baum • Lisa Sowle Cahill
Margaret A. Farley • Matthew Fox
Jeannine Gramick • Michael D. Guinan
Mary E. Hunt • Marguerite Kropinak
John McNeill • Daniel Maguire
Edward A. Malloy • Gabriel Moran
Robert Nugent • M. Basil Pennington
Walter F. Sullivan • Paul K. Thomas
Evelyn Eaton Whitehead • James D. Whitehead
Bruce A. Williams • James R. Zullo

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Lutherjahr 1983

500th anniversary of the birth of Martin Luther

"Faith saves us;
but love moves us
to give ourselves
to our neighbor,
since our needs
have been met."



Martin Luther

Bookmark compliments of
EVANGELICALS CONCERNED, INC.

30 E. 60TH ST.
NEW YORK, N. Y. 10022

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8

RECORD

Fall 1983

Newsletter of EVANGELICALS CONCERNED, INC., Suite 1403, 30 E. 60th St., N. Y., N. Y. 10022



Martin Luther (1483-1983)

500th Anniversary Commemorative

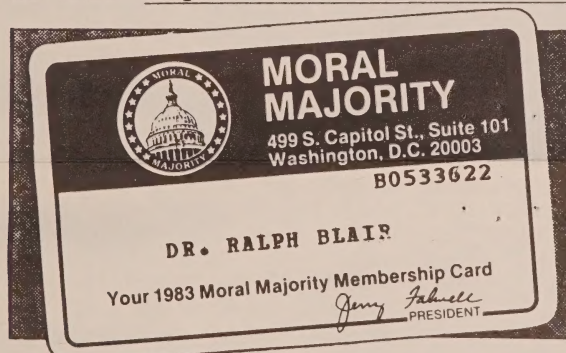
- + NEW YORK CITY: In November, Christians around the world will be celebrating the 500th anniversary of the birth and baptism of Martin Luther. The *Lutherjahr* in Germany will be coming to a climax while in America the Luther Jubilee will just be getting started. It will go through 1984. EC/NY will be celebrating with a special 500th Birthday Dinner featuring native Saxon food and drink known and loved by Luther himself. Following this, a slide presentation will be shown of scenes of Luther sites photographed this summer in West and East Germany. The national office of EC is honoring Luther this fall with a commemorative bookmark, enclosed with the fall mailing. In November, too, the booklet *Doubtful Christians Make Queer Saints*, based in the life and thought of the Reformer, will be published. It is a much expanded version of the address given by Ralph Blair at the eastern and western connection83 conferences this summer.
- + SAN FRANCISCO: EC/SF called a press conference this summer to respond to attacks on gay people with AIDS. Jerry Falwell and others had been saying that AIDS was God's punishment on gay people. In a prepared statement, the group said that it is "deeply troubled to see the language and convictions of our faith manipulated to attack us and our community, and to further alienate us from our heterosexual neighbors." The statement went on to say that "The religious right has lost no time in playing upon the

- general public's understandable fear of so devastating a disease to further build hostility and negative judgment toward the gay community." A number of radio stations gave news spots to the press conference, as did the two major San Francisco newspapers. Write EC/SF at POB 2167, San Francisco, CA 94126 to obtain copies of the press releases and newspaper articles.
- + NEW YORK CITY: The 1984 Evangelicals Concerned Calendar is included with the fall mailing. It is in memory of Frances Ridley Havergal (1836-1879), the Worcestershire poet of the "hymnody of Christian experience" emphasizing consecration. Her hymns include: "Take My Life and Let it Be," "I Gave My Life For Thee," "Who is on the Lord's Side?," "Lord Speak to Me, that I May Speak," and "Like a River Glorious." She once wrote to a friend: "It is not [in] knowing doctrine, but in *being with Jesus*," that we can know his message. Our EC evangelical heritage calendar series began with the 1983 Fanny J. Crosby calendar. A limited number of the Crosby calendars is still available for an SASE from those who wish to start to collect the complete series.
 - + ST. PAUL, MN: EC/Twin Cities meets each Tuesday night for Bible study. The book of James is currently being studied. Anyone interested in contacting EC/Twin Cities is invited to write or call Randy Nelson, 605 Dayton Avenue, St. Paul, MN 55102, (612) 227-6744.
 - + BIG RAPIDS, MI: Ralph Blair was a featured speaker at the Michigan United Methodist Pastors' School held on the campus of Ferris State College in August. His address, in slightly expanded form, is printed as the booklet *Wesleyan Praxis and Homosexual Practice*. The annual Pastors' School drew participants from throughout Michigan.
 - + SAN DIEGO: EC/San Diego is meeting on every first and third Sunday. Recently the group had a picnic in the park adjacent to the Dana Inn Marina where one of our EC contact persons docks his boat. Anyone interested in contacting EC/San Diego may do so by writing or calling EC/San Diego, Box 99425, San Diego, CA 92109. Call Rick at 276-3373 or Sean at 296-5669.
 - + SEATTLE: EC/Seattle reports that its pastors' survey responses have been coming in slowly but steadily. So far, the results show that "there are more positive responses than anticipated," "many pastors are not ready to deal with the subject of homosexuality," and "pastors with the most negative responses are those who know no gay person personally." If you are interested in obtaining a copy of the survey, please write to Mike Hathaway, 6055 35th Ave. S.W., #204, Seattle, WA 98126.
 - + DENVER: EC/Denver played host to Vic Van Campen, our EC western regional director during his visit to Denver over the Labor Day weekend. He led discussion of the EC ministry at a special continental breakfast on Saturday morning. The Denver group reports that there is an ever expanding opportunity to minister in the Denver area. With the folding of the "ex-gay" group, King's Ministries, there are "lots of their battered and bleeding for us to love and bandage."
 - + PHOENIX: EC/Phoenix and Casa de Cristo MCC will co-sponsor a weekend in the Valley of the Sun, Friday evening through Sunday noon, October 28-31. It will be an "anti-Halloween time to take off masks, discover who we really are, and learn to dispel our fears." Phyllis Hart, a psychologist and ordained Presbyterian minister who is a graduate of Moody Bible Institute and a former member of the Fuller Seminary faculty, will be the featured speaker. She is also on the Advisory Board of Evangelicals Concerned. The theme of the weekend will be "Learning to Love." For further information write EC/Phoenix, POB 32441, Phoenix, AZ 85064.
 - + SAN FRANCISCO: Larry Holben, who wrote the screenplay for Billy Graham's *The Hiding Place*, has been coordinating the sharing of EC/San Francisco folks' personal spiritual journals. The sharing has proven to be so helpful that he is asking that the testimonies be written down or taped in order that they might be more fully shared. Names will not be used. Rene Boaglio recently shared her thoughts and led a discussion on coming out with family and friends. EC/San Francisco held a pot-luck picnic in September in Golden Gate Park.
 - + WESTERN SPRINGS, IL: Pot-luck suppers and Bible studies are also on the agenda for the twice-a-month meetings of EC in the Chicago suburbs. The group is planning to go Christmas carolling on December 16, following a Bible study on "The Lordship of Christ." In the meantime, topics of discussion include the so-called "clobber passages" and a Bible study on "Maturing in Christ." The EC group also plans to view the film, *Chariots of Fire*. EC/Chicago Suburbs may be contacted at POB 206, Western Springs, IL 60558-0206.

- + HEWITT, NJ: Virginia Ramey Mollenkott, chair of the EC Advisory Board, is being kept very busy with speaking engagements throughout the country. Some of her upcoming appointments include the delivering of the Staley Distinguished Christian Scholar Lectures at Davidson College in North Carolina, preaching at the Northwest District Conference of the MCC in Olympia, Washington, giving the Frazee Lectures in Biblical Literature at Linfield College in Oregon, and speaking before two national youth conferences, one for the Mennonite General Conference in Minneapolis and another for the Episcopalians in Denver. Her speaking tour will also take her to Portland, Oregon; Boston; Eau Claire, Rochester, Stony Point, NY; Washington, D.C.; and New Brunswick, NJ.
- + NEW YORK: Due to an error in transcription, a statement on gay marriage attributed to Cal Thomas of Moral Majority (in the summer issue of RECORD) was not Thomas' statement but that of another speaker at the same conference held on the campus of Wheaton College. We sincerely regret any embarrassment we may have caused Cal Thomas or Moral Majority. According to a letter from Thomas, he does *not* favor gay marriages.
- + NEW YORK: Jerry Falwell's position on gay civil rights is confusing because he says different things to different audiences. Writing in the October issue of *Christian Life* magazine, Falwell points to "homosexual campaigns for civil rights" as a prime example of a nation's falling into "total tyranny" and "license," and asks: "Is 1984 so far away?" But speaking before students at Princeton University "he called for full civil rights for homosexuals," according to right-wing columnist Joseph Sobran, who says he "sat beside him on the stage." (See the Sobran column for September 28, 1983.)
- + LYNCHBURG, VA: Moral Majority Report printed the following letter from Mrs. Ronald M. Ashers of Los Angeles in its September issue. "I am a God-fearing Christian, blessed with four beautiful children. Last Christmas, my only son sat me down and gently explained to me that he was a homosexual. After an initial period of shame and confusion, I grew to realize that, regardless of his sexual preferences, he was still the same wonderful, caring son I'd always loved. That is why I am so upset over the picture that appears on the cover of your most recent *Moral Majority Report*. Showing a family protecting themselves from the 'gay plague' by wearing surgical facemasks does nothing but fan the flames of hysteria over AIDS that already abounds in this country. Such misinformation (your own article clearly states that the disease is only transferred through blood or direct sexual contact) serves only to perpetuate the fear, misunderstanding and hatred of homosexuals and goes a long way toward ensuring the continuation and possible escalation of violent attacks on them."

- + NEW YORK: Ralph Blair has received a Moral Majority Membership Card in the mail. "Dear

Friend, Here is your official Moral Majority Membership Card. I have issued this card to you because I believe that you are the kind of American who would like to see our nation returned to moral sanity and because I need dedicated Americans like you on my team." Thus begins an *unsolicited* appeal for money over the signature of Jerry Falwell. Blair even gets a number. The letter explains that "I am not sure I have the strength to continue trying to save America. I am exhausted. ... I can no longer take ... the physical abuse inflicted upon me by the liberals unless I know decent Americans like you will come forward now and stand by me. ... we are locked in a raging battle with the pro-abortionists, homosexuals, pornographers, atheists, secular humanists, and others. ... they believe they must first destroy me. ... I'm not asking you to share the physical abuse I endure," and he then goes on to ask for money "to save America."



- + CINCINNATI: A 27 year-old man accused of sexual harassment and rape of a 19 year-old woman at the behest of her parents has pleaded guilty to a reduced charge of assault and has been sentenced to 40 days in jail. The parents were granted immunity for testifying. The ordeal took place in Alabama where "deprogrammers" hired by her parents because they suspected her of lesbianism, held her for six days before police freed her.

Wesleyan Praxis & Homosexual Practice



DOUBTFUL CHRISTIANS MAKE QUEER SAINTS! RALPH BLAIR



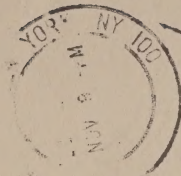
+ GROVE CITY, PA: Greg Bahnsen, author of the anti-gay *Homosexuality: A Biblical View* (Baker) says unruly children should be stoned. (See *The Christian Century*, Aug 3-10, 1983.)

+ MANITOU SPRINGS, CO: Fundamentalist editor David A. Noebel juxtaposes Bishop Paul Moore Jr.'s statement that "AIDS is not God's vengeance on the homosexual community" with Romans 1:27, underlining "and receiving in themselves that recompense of their error which was right." Noebel goes on to say that "Since AIDS and fast-lane gays go together like Mary and Mary's little lamb, why not isolate the fast-lane gays to Alcatraz, Fire Island, or some other lovely island and let them practice their sexual pluralism to their hearts content? Since AIDS is nearly 100% fatal, the island could well be reclaimed in a few years!" These remarks appear in Noebel's *Summit Ministries Journal* for August.

+ NEW YORK: The most anti-gay Congressman in the House of Representatives, Larry McDonald, was one of those killed on KAL Flight 007. He had repeatedly attacked gay people from the floor of the House and was the author of the infamous McDonald Amendment, aimed at preventing the federal government's Legal Services Corporation from handling cases involving homosexuals. According to *Newsweek*, McDonald "jokingly told a recent John Birch Society gathering that gays should be assessed a 'users' fee' to pay for AIDS research." One of his admirers, Jerry Falwell, is quoted by *U.S. News & World Report* as having said that "the Soviets may have actually murdered 269 passengers and crew ... in order to kill Larry McDonald." Falwell and other self-styled anticommunists have had a field day denouncing the Russians as barbarians who play by uncivilized rules. But these right-wingers have very selective memories when it comes to moralizing on the shooting down of unarmed passenger planes. They forget about the Israeli F-4 Phantoms that shot down a lost Libyan Airlines 727 over the Sinai in 1973, killing 108 innocent passengers. In an excellent editorial in *The Christian Century* (September 28), James Wall contrasts the handling of the two attacks by the far right and by the American press.

+ IPSWICH, MA: "Christ was a man. Christ was also a woman." So concludes a biologist writing in the evangelical quarterly, *Journal of the American Scientific Affiliation*. This is no statement on literary imagery or theological poetry. This is the stuff of chromosomes and anatomy. In an article entitled "A Proposed Biological Interpretation of the Virgin Birth," Edward L. Kessel, Emeritus Professor of Biology at the University of San Francisco and a Fellow in the American Association for the Advancement of Science, writes that "Jesus' conception, gestation, and birth were parthenogenetic." As Kessel sees it, Jesus was conceived as a female. "Through the natural process of sex reversal Jesus became male, not instead of female but as well as female, assuming the phenotype of a man while retaining the chromosomal badge of a woman." He summarizes: "Thus the female embryo Jesus of the Virgin Conception and Incarnation became the two-sexed Infant of the Virgin Birth who was the androgynous Christ, bearing both the chromosomal identification of a woman and the phenotypic anatomy of a man." For a copy of the full article with all 78 footnotes, send \$5 to the American Scientific Affiliation, POB J, Ipswich, MA 01938.

review

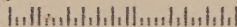


Martin Luther



1483-1983 USA 20c

Rev. Susan Kliebenstein
P O Box 8087, MCC
Pensacola, FL 32505



review

A QUARTERLY OF EVANGELICALS CONCERNED, INC.

Dr. Ralph Blair, Editor

Fall 1983

Vol 8, No 1

The New Testament and Homosexuality by Robin Scroggs (Fortress, 1983, 160 pp., \$14.95)

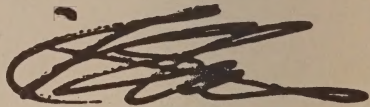
In his Preface, Scroggs tells us he "consulted numerous commentaries on the relevant passages in the New Testament (there are only three of them) to see what the minister or lay person might learn" about the New Testament and homosexuality. Typically, Scroggs, the New Testament scholar, is also concerned as an educator of future pastors, with the practicality of the fruits of scholarship in ministry. "I was shocked," he says, "to find that virtually none of [the commentaries] offered any adequate information. ... They have done a great disservice to us, since they have let us remain in ignorance about what the New Testament is against, and thus have made it impossible for us to know how the Bible may or may not be properly used in today's discussions" of homosexuality. He reminds us that "it is the most serious violation of any scholarly canon to assume without inspection that what an ancient author is opposed to is the same phenomenon as exists in our own time." Nonetheless, assuming without inspection is the unfortunate practice of most ministers in this matter. But in dealing with the Bible and homosexuality, ministers are here not simply in danger of making a scholar's error of interpretation. They can easily make a pastoral error of application with tragic repercussions in the everyday lives of millions of Christian gay people and their families who are already suffering from the academic and ecclesiastical mistakes of the past.

Reviewing the approaches to homosexuality taken by the United Church of Christ, the United Methodist Church, and the United Presbyterian Church, Scroggs gives an overview of several different ways of treating the Bible vis a vis issues of homosexuality. He moves into considerable detail in examining the *cultural background* for the relevant biblical passages, taking a close look at the ideal of male beauty in the Greco-Roman world, ancient arguments for and against pederasty, Palæstinian and Hellenistic Judaism, and concerns in the early New Testament church. In so doing, he uncovers important contexts which are indispensable to understanding the biblical statements. He notes the significance of a male-oriented civilization in which "the apposite *intellectual and, indeed, affective partner to a male was another male*" but adds that the ancient ideal of male beauty was the youth who was "in bodily form most like that of a female." It should be observed here that this is in stark contrast to modern homosexuality in which a gay man prizes masculinity (however he may see it) in his partner, and does not hold effeminacy in high regard. Today's gay phenomenon does not at all reflect this ancient phenomenon.

Scroggs extensively investigates the inequities of slave prostitution and the entrepreneurial "effeminate call-boy" system. He infers that what Paul "knew" about such Gentile pederasty probably originated from Jewish rumor and he surmises that "Paul's basic attitude toward pederasty could have been seriously influenced by passing a few coiffured and perfumed call-boys in the marketplace." That "the male homosexuality Paul knew about and opposed had to have been one or more forms of pederasty ... [because] pederasty was the only *model* in existence in the world of this time" is at the nub of Scroggs argument. "It can hardly be accidental that the three passages [on homosexuality] are addressed to churches located in the Greco-Roman world [Corinth and Rome] where pederasty was the norm for homosexual relationships." Speaking of the vice lists in I Corinthians 5:10; 5:11; and 6:9f, he says that Paul built "toward a rhetorical climax ... using traditional items, with no particular item of special significance to him." In fact, Scroggs observes that "No single New Testament author considers [homosexuality] important enough to write his own sentence about it! The language," he says, "comes entirely from already established conventions in both [extra-biblical] Greek and Jewish cultures." In listing the *malakoi* and the *arsenokoitai* (the latter term "has no recoverable history prior to Paul's use of it") the Apostle means both the "effeminate call-boys" and their adult customers. In Romans 1, Paul employs only an *illustration* and it is based on pederastic prostitution for, as he says again, "There was no other form of male homosexuality in the Greco-Roman world which could come to mind."

Arguing that "what the New Testament was against was the image of homosexuality as pederasty and primarily here its more sordid and dehumanizing dimensions," Scroggs eloquently concludes his research by stating: "Biblical judgments against homosexuality are not relevant to today's debate ... not because the Bible is not authoritative, but simply because it does not address the issues involved." This is the crux of the whole discussion, though anti-gay evangelicals have never learned it.

Along with John Boswell's fine handling of the biblical material in his *Christianity, Social Tolerance, and Homosexuality*, (which Scroggs verifies with his own research while naturally not agreeing in every detail) this solid study constitutes the best resource book on the question of just what the New Testament does or does not say about homosexuality. Scroggs confirms the paucity of material on ancient lesbianism in a brief appendix. He also adds a less than helpful appendix on psychoanalytic reflections. The book contains handy indexes to the biblical, post-biblical Judaic, classical, and patristic references as well as a short general index that make this excellent volume an even more efficient tool in the current controversy.

A large, dark, stylized signature or scribble, possibly in ink, located in the bottom right corner of the page. It consists of several overlapping, fluid strokes that form an abstract shape, likely representing the author's name.

DR. RALPH BLAIR

30 EAST 60TH STREET
NEW YORK, NEW YORK 10022

KOL X AM TIKVA

Summer 5743 Voice of Boston's Community of Lesbian and Gay Jews

Membership Report

Larry E.

As of May 1, 1983 Am Tikva had 58 members, 23 women and 35 men. The most popular municipalities were Boston 19, Cambridge 11, with Somerville and Brookline tying at 7. Our northernmost member lives in Nashua, N. H. and our southernmost in New York. Our westernmost members include Northampton, Framingham and Natick, not to mention an honorary member in Columbus, Ohio. A few members have allowed their dues to accidentally fall behind schedule and several long-lost members have rejoined. We hope to include on your mailing label the expiration date of your membership, e.g. 0883 means your dues are due this August. So let's keep the memberships coming and let's aim for 75 members by next October.

CAFE AU LAIT

Paul R.

In enthusiastic celebration of Yom Haatzmaut, Israel's independence day, Am Tikva held its annual Israeli cafe in April. Singing and dancing were led by Susan F. and Debby S. who taught us a few delightful new tunes in both Hebrew and English. Also Father Larry E. Guido Sarducci paid us a surprise visit after his extensive travels throughout the Mid-East. He brought back an artifact which may prove conclusively the former presence of the Jewish nation in Pharaoh's Egypt--an ancient red and yellow plastic Hebrew National shopping bag hastily dropped behind the Great Pyramid. Thanks again to all who helped with the food and decorations.

AM TIKVA joins gay religious organizations in support of gay rights.

Stan M.

This year two bills were introduced in the Massachusetts legislature dealing with gay rights. The first, on the subject of non-discrimination in public employment on the basis of sexual preference, was voted down. The second bill adds the words "color, creed, national origin, sex, age,..." etc. in the state's civil rights act. This bill is still in committee. Am Tikva joined other gay religious organizations in supporting the bill. Our statement, read by a minister from the Unitarian-Universalist Association, was the following:

To the Members of the Joint Committee on Commerce and Labor:

Am Tikva is a community of gay and lesbian Jews based in Boston. The organization is six years old. It has a membership of 50 persons, but serves hundreds of lesbian and gay Jews in the Boston area.

The Am Tikva Steering Committee supports the passing of H.1628, making it unlawful to discriminate on the basis of Sexual preference.

The laws of the Commonwealth protect us as Jews, because they forbid discrimination on the basis of creed. The laws of the Commonwealth do not protect us as lesbians and gay men, because they are silent on discrimination on the basis of sexual preference. We need such protection to allow us to pursue our lives as citizens of the Commonwealth without fear of discrimination.

This statement is being made over the name of the Am Tikva Steering Committee because individual members of Am Tikva are afraid to identify themselves

publicly. They are afraid they may lose their jobs, be evicted from apartments, or be turned down for credit or mortgages. The passage of an anti-discrimination law in Massachusetts would make the withholding of names unnecessary and allow us to pursue our civil rights in the open.

Am Tikva Steering Committee

Discussion on Breaking Up

Michael G.

On May 6, following a shabbat service, Lori and Ken presented a discussion on lesbian/gay relationships and breaking up. The topic was obviously well prepared and presented by Lori and Ken. Lori set the stage by reminding us that what we search for in a relationship is someone who will satisfy a composite of needs once taken care of by our parents. Each time we are rebuffed we add in addition to those needs the hurt of our failed attempts to get what we want. Hence someone defined love as "two peoples' neuroses getting it on."

We broke up into smaller groups of four and tackled the questions of what goes into the ideal relationship for each one of us and what appeals to each one of us about being in a relationship. What came out of these groups were some of the broader issues that we deal with in our gay lives.

After rejoining the larger group discussion most agreed on the qualities we look for in our ideal--friendship, respect, inspiration, teacher/companion supporter, provider of security. We pondered on security for awhile. Perhaps we want to keep in focus our own needs as

CONT. ON P. 3

Published Quarterly by Am Tikva
 PO Box 11, Cambridge, MA 02238 617/782-8894
 Newsletter Staff..... Helen and Ken
 Program Committee..... Larry, Stan and Denise

To experience the continuation during an Am Tikva service of the inequality that I grew up with hurt me very much, and I know I am not alone. If we are to celebrate Passover together next year, I hope the Liturgy Committee will seriously consider revising the liturgy.

Paul C.

Letters To The Editor :

I know it's an old and tired subject among our group, but sexism rears its ugly head even among us enlightened folks.

All of Am Tikva's events reflect its policy of equality and non-sexism. Why is Passover different than all other Am Tikva events in this respect? This is the second year at least that G-d was referred to as being only feminine. I will be brief. I know for a fact that many men were offended. I also know of gay men who did not attend Am Tikva's Passover service because of its liturgical reputation. Is this a holiday to alienate our own with?

Let me say that if the liturgy were traditionally male dominated we'd have as much if not more protest from the women. Do two wrongs make a right?

Passover is my favorite holiday. It celebrates people's equality and our particular Jewish plight. Contrary to American culture, in many Jewish homes, including mine, it was and still is a matriarchal family system.

An important issue arose at our Passover Seder this year that merits further discussion, in my opinion. It was the issue of degenderizing our liturgies. Our Sabbath and Holiday services have long adhered to the policy of using neutral terms in English translation. The Hebrew versions, due to the lack of a neuter gender in Hebrew, have either remained in masculine gender or been modified to include both masculine and feminine genders. I am proud that Am Tikva has led the way in efforts to offer degenderized and inclusive liturgies. I believe this reflects strict adherence to Maimonides' principles which outlined many centuries ago that G-d has no human (or animal) form and therefore, in my opinion, no gender. Nevertheless, our neutral English terms have not really brought to light the fact that G-d includes all qualities masculine and feminine. Maybe the use of feminine gender terms in the Seder served as a reminder to us of what we really mean when we read our liturgy. G-d is neither male nor female and is both male and female. Perhaps we should include occasional masculine and feminine terms as part of a degenderized liturgy. Does this seem contradictory? What do you think?

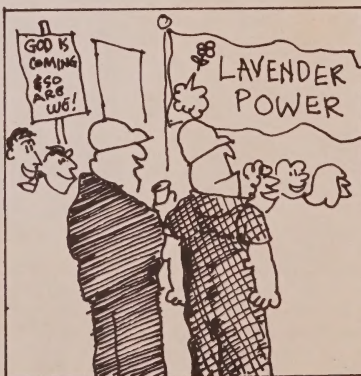
Ever wonder what they're saying on the sidewalks at the Gay Pride parade?

TIKVA-TOONS eavesdrops :

ALONG THE PARADE ROUTE



MY GOD! THAT CAN'T BE FRED! HE'S JEWISH!



I THINK ITS D'ONES WIT DA LONG HAIR IS FAGS, AN DA ONES WIT MOUSTACHES IS DYKES!



TELL ME, HAROLD, CAN'T THEY SEE WHAT A SPECTACLE THEY'RE MAKING OF THEMSELVES?

LOUD & PROUD!

Gay & Lesbian Musical Extravaganza

to benefit Am Tikva, our Gay & Lesbian Jewish Community

Tuesday, June 21 at 7:30 PM

at the M.L. King School, 120 Putnam Ave., Cambridge

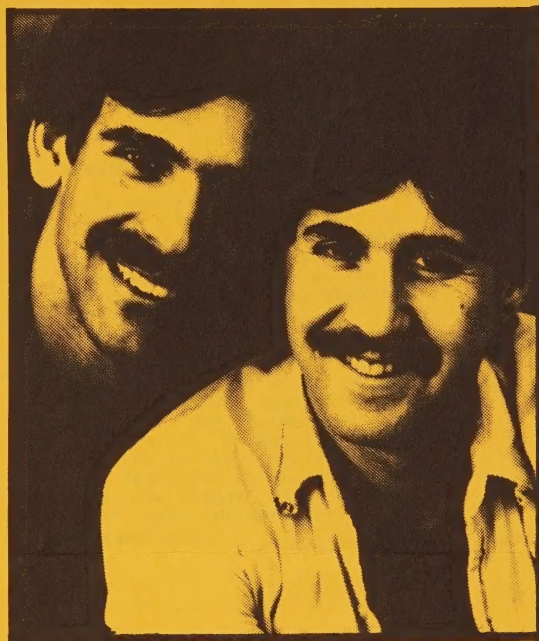
(between Mass. Ave. and Western Ave. / Harvard Square T stop)

☆☆☆☆ **starring** ☆☆☆☆



JEB/Jean E. Birn

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outfront lesbian feminist for 15 years
singing with pride what others
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With Special Guest Appearance by the NEW WOMEN'S CHORUS!

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Tickets available at: New Words, Glad Day Bookshop and through Am Tikva (call 782-8894 or 628-3986)

It was unfortunate that the exclusive use of neutral and feminine terms offended several men. I think the Haggadah should be changed next year. But I also think that it made me think a little more about gender issues. I think we should continue to discuss this issue and move forward with the goal of understanding each other's views on this issue.

Larry E.

HIKE FOR LIFE--June 25

The Chiltern Mountain Club is sponsoring a Hike For Life to be held on June 25 in the Blue Hills in Milton, MA. The hike will be a benefit for the AIDS Action Committee, and will help them fund their AIDS hotline, print educational materials, train volunteers, and meet administrative costs. The hike will consist of an eight mile loop, and funds will be raised by obtaining sponsors for each hiker. The hikers will be encouraged to sign up their own sponsors, but the Club will also assist in matching hikers with sponsors. Registration will be by mail, or in person during the GAY PRIDE rally on Boston Common on June 18. Anyone interested in being either a hiker or a sponsor should write to:

Chiltern/AIDS
Box 104
104 Charles St.
Boston, Ma. 02114

For more information call
John Tobin at 864-0823.

Elliot Lorin
Pilshaw & Sklamberg



HELP AMTIKVA RAISE MONEY!
SELL TICKETS FOR PILSHAW & SKLAMBERG CONCERT "LOUD & PROUD"
CALL DAVID P. 491-8965

breaking up - from p.2

the route of our expectations. If we can accept the fact that a lover cannot always fulfill all of our needs, then perhaps we can accept a partner who doesn't live up to our ideal.

As we were about to leave someone offered; "and what do we do about the pain?", probably the most important aspect. Why couldn't we get to it? Probably because an entire night needs to be dedicated to it alone and the support of a smaller, more intimate group might help.



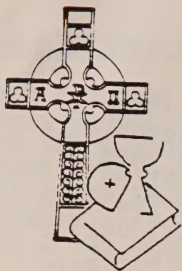
MORE POWER TO YOU, YOUNG PEOPLE!
SIDNEY! DON'T LET THEM
TOUCH YOU!

**GAY
Pride
Parade**

INTERFAITH SERVICE 10AM. ARLINGTON ST. CHURCH
MARCH WITH AMTIKVA'S BLUE AND WHITE BANNER!
MEET AT COPLEY FLAIR, BOYLSTON ST. COPLEY SQUARE
AT 11:00 FOR RALLY MARCH AT 12:00

Sat. June 18

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			June 1 <i>Sivan</i>	2	3	4
5	6	7	8	9	10 Shabbat Service 7 Commonwealth Court 8PM. 232-3084	11
12 <i>Tammuz</i> <i>Rosh Chodesh</i>	13	14 ★ 21 ★	15	16	17	18 Interfaith Service, Arlington St. Church 10 AM (Priscilla) Gay B'de Rally 11:00 AM Gay Pride March 12:00 noon
19 <i>Father's Day</i>	20 ★	21 ★	22	23	24	25
26 <i>Gay Pride</i> <i>March - NY City</i>	27	28	29	30	July 1	2
3	4 <i>Independence Day</i>	5	6	7	8	9
10 Randolph Country Club. 12 noon (Stan) Raindate: 7/17	11 <i>Av</i> <i>Rosh Chodesh</i>	12	13	14	15	16
17	18	19 <i>Tisha B'Av</i>	20	21	22 Shabbat Service LTBA. 8PM. Pre- Conference Discussion	23
24	25	26	27	28	29	30
31	August 1	2	3	4 7th Int'l Conference Miami	5 7th Int'l Conference Miami	6 7th Int'l Conference Miami
7 7th Int'l Conference Miami	8	9	10 <i>Elul</i> <i>Rosh Chodesh</i>	11	12	13
14	15	16	17	18	19 Shabbat Service LTBA. 8PM	20
21	22	23	24	25	26	27
28	29	30	31	AM TIKVA / P.O. Box 11, Cambridge, Massachusetts 02238 Sabbath Services begin at 8 PM at 312 Memorial Drive, Cambridge. Call for info & location of other events 617/782-8894 or 254-0907.		



Community of the Love of Christ

AN ECUMENICAL RELIGIOUS ORDER

Please note NEW ADDRESS effective 21 July 1983:

199 Mississippi Street
San Francisco CA 94107

A N O P E N L E T T E R

TO: The Rev'd Karen Ziegler, Pastor; the Rev'd Jim Mitulski, Assistant Pastor; Bob Crocker, Student Cleric & Music Director; Pat Bumgardner, Student Cleric; Louise Avanzato, Deacon; Board of Directors & Congregation of the Metropolitan Community Church of New York

C.C.: The Rev'd Elder Troy D. Perry, Founder & Moderator; the Rev'd George McDermott, Northeast District Coordinator; the Rev'd Paul Breton; the Rev'd Jennie Boyd Bull (Chair, Faith & Order); the Rev'd Jay Deacon (Editor, The Gay Christian); Mr. Adam DeBaugh (Chair, Social Action); the Rev'd Joe Gilbert; the Rev'd Elder-Emeritus John Hose; the Rev'd Joe Houle (Houses of Prayer & Religious Orders Study); the Rev'd Marj Ragona; the Rev'd James E. Sandmire; the Rev'd Elder Freda Smith; the Rev'd William Smith; the Rev'd Larry Uhrig (Chair, CCCC)--of the Universal Fellowship of Metropolitan Community Churches

The Rt. Rev'd Milton-Athanasius Malkin; the Rt. Rev'd Mark-Andrew Spencer; the Rev'd Marcia Herndon; the Rev'd Clinton-Charles Taliaferro; the Rev'd Billye Talmadge; Bro. Michael-Lazarus Music; Bro. Francis Richter; Trustee Jim Kepner; Trustee Thane Walker--of the Community of the Love of Christ (Evangelical Catholic)

The Rt. Rev'd Nicodemus Warwick Dr. Ajari (Russian Reformed Order of Rhodes & Malta); the Most Rev'd Robert E. Burns & the Most Rev'd Patricia D. Ford (Servant Catholic Church); the Most Rev'd Robert M. Clement & the Most Rev'd John Noble (American Catholic Church of the Beloved Disciple; Eucharistic Catholic Archdiocese of New York); the Rt. Rev'd Darryl Etzler (Society of the Reign of Christ); the Most Rev'd Wallace David de Ortega Maxey (Ancient Christian Fellowship)--Bishops of other Independent Catholic Jurisdictions with whom we are in or with whom we seek peace and communion

FROM: The Most Rev'd Mikhael-Francis Itkin, C.L.C.
Bishop-Abbot: Community of the Love of Christ (Evangelical Catholic)
Metropolitan: Syro-Chaldean Province of the West of the St. Thomas Christians of India (Evangelical-Eucharistic Catholic Observance)

12 July 1983

IN THE NAME OF THE MOST HOLY AND UNDIVIDED TRINITY.

Amen.

As many of you know, the Community of the Love of Christ (Evangelical Catholic), as an Ecumenical Religious Order, has been interested and willing to serve in an ecumenical manner with various Protestant bodies while, ourselves, holding firmly to the Apostolic Faith and Order. In this way, we

St. Thomas Christians of India

Province of the West

had initiated a process of stabilization of our Community, so that by either the 1985 or 1987 General Conference of the Universal Fellowship of Metropolitan Community Churches, we might seek acceptance within that Fellowship as an Ecumenical Religious Order maintaining the Catholic Faith and Sacraments, and Apostolic Order and Succession, to provide within UFMCC (which claims to be an ecumenical body) for the spiritual needs of those in the Fellowship coming from a Catholic and liturgical background. This process, which began at Easter 1982 and had won various degrees of support from the UFMCC Clergy and one Lay Chair cited above in the first listing of copies of this Open Letter, is now being terminated; largely due to our having become increasingly aware of and increasingly uncomfortable with the Fellowship (UFMCC) providing an ecclesiastical haven for Arian and other Unitarian and other Pseudo-Christian heretics as the above-cited Pastor, Assistant Pastor, Student Clerics and Deacon of Metropolitan Community Church of New York and their cultic followers.

While some of us--myself included--are willing and even anxious to continue working with committed Christian congregations and disciples of the Lord Jesus, where such are active within the UFMCC, we cannot see our way clear to affiliating as an Order with that Fellowship so long as such heretics are permitted to remain in the Clericus thereof, rather than being encouraged to seek to do their Ministry within the Unitarian Church where they clearly belong. Thus, if this is not rectified at the forthcoming Toronto General Conference, we will be informing the Moderator and the other Clergy of the UFMCC who have been so encouraging of our seeking to establish as an Order within the Fellowship, that we shall be withdrawing even our informal application to do that therein.

Before going on with this, it would perhaps be helpful to make clear the context within which I write.

I am a Catholic priest and bishop, or what the prudent call an Independent Catholic priest and bishop, serving in an Ecumenical Religious Order which derives its historic episcopate, in the first place, from the St. Thomas Christians of India in the Syro-Chaldean Province of the West (called Evangelical Catholic Communion) and the Antiochean English-Rite Episcopate (called American Catholic Church, African Orthodox Church and Evangelical-Eucharistic Catholic Communion); with additional lines in what is technically called the OEcumenical Apostolic Succession. Within that context, I have been serving in an Independent Catholic Ministry in and to the Gay Community since being licensed in 1955, ordained priest in 1957 and consecrated bishop in 1960: and that within a Ministry (the Eucharistic Catholic Church) which is not only the oldest Christian Ministry in and to the Gay Community, having been founded on Christmas 1946 in Atlanta, but thereby is also the oldest Gay Community Organization still active today.

Since 1971, I have also been relating to the UFMCC (which was not even a gleam in the Rev'd Troy Perry's eye until 1968, some 22 years after the founding of Eucharistic Catholicism) in one way or another. As a member of San Francisco MCC, in 1971 I wrote the first specifically MCC Hymn which appeared in the August 1971 issue of IN UNITY.

That year, having applied for recognition of my Ministerial-status by UFMCC, I was refused their licensing for two reasons:

1. At that time, coming into the Fellowship as a Minister required first renouncing any prior ordination. On theological and ontological grounds, I could not in conscience renounce Apostolic Orders for the sake of a Protestant Ministry which only provided, from a Catholic perspective, for

any sacramental life when there was an extraordinary faith on the part of both Clergy and Laity and, even then, only by an extraordinary extension of the divine economia. To do so would have been a sacrilege, considering that I already participated in the fulness of the divinely appointed means of grace in the Sacraments of Christ's Ordinance and Apostolic Continuum. (Since such renunciation is no longer called for, this is perhaps moot.)

2. I was premature in my insistence on inclusive language, as is made clear by my Open Letter to the Congregation, the Board of Directors and the Pastor of MCC San Francisco which was distributed at Church and re-printed in People's Gay Sunshine, September 1971. Although at present the Fellowship is in the forefront of Churches dealing with the inclusive language question (although in such individualistic ways that it has given rise to some of the MCC/NY heresies), UFMCC was not willing to do so for several years after the 1971 General Conference; as is evidenced by the fact that as late as 1975 or 1976, the (now) Rev'd Marj Ragona was refused Clergy License for the same reason of being too radical on the inclusive language question.

Since 1971 I have remained in some relationship with UFMCC; including having established a Social Services Ministry at MCC/SF, provided the material means for the Social Services Ministry Food Project at MCC Sacramento, and facilitated the Social Services Ministry of Los Angeles MCC for a time (for all of which I have letters from the at-those-times Pastors). However, with several moves around the country, I allowed my San Francisco MCC membership to lapse.

In 1982 I rejoined as an Associate Member (Friend) at Golden Gate MCC. The reason for the Associate status was that I would be moving to New York shortly thereafter.

After arriving in New York, I began relating (and found several friends, whom I hope I do not lose over this letter) to MCC/NY. I even went through the full membership class before deciding that I could not join that Congregation because of their heretical deviations from the Christian Faith and Practice as observed by Catholics and Protestants alike, and as these are contained in the UFMCC By-Laws (about which more anon). I eventually joined as a Member at Trinity MCC, where the Faith and Practice conform to the Fellowship By-Laws and are broadly orthodox (although in a very "low-church" mold). I am able to live with that so long as I also celebrate the Holy Eucharist or participate in it in a Catholic sense, and I have celebrated for Trinity MCC several times as well as for Episcopal and other Churches during the same period.

I will shortly be returning to San Francisco; and I will there resume my Associate Membership at Golden Gate MCC while rebuilding our own congregation there. Due to the Fellowship allowing such anomalies as the Clergy of MCC/NY to exist in its midst, I will not take up full Member status in a Fellowship Congregation again.

Why all of this, though?

Well, as a Catholic priest and bishop relating to UFMCC, I feel at times--particularly since encountering the MCC/NY Clergy & Student Clergy--as if I am walking a tightrope. I indulge in what some MCC Members, even personal friends, call "Catholic propaganda" and consider to be in "bad form".

In my life and in my ministry, I forgive sins declaring God's absolution through the blood of Jesus our Saviour; which I realize that none of the Clergy of MCC/NY (nor some others in the Fellowship) would be willing to do (even if they had the apostolic authority to do so), insofar as they

Open Letter re MCC / 21.vii.83 \$page 4

are unwilling to even deal with the subject of sin. Karen Ziegler attempts to justify this on the basis that "Gay people have heard too much about sin their whole lives." Well, it may be "politically incorrect" to deal with the subject of sin, but it is doctrinally and spiritually essential--for there can be no genuine metanoia without first experiencing conscious remorse for our sins.

As a Catholic priest and bishop, I offer a Sacrifice first offered in the Deed of Calvary, which the soi-disant "reformers" some 1500 years later reduced to a simple memorial service and which MCC/NY has reduced even further to a blasphemous parody. I believe in the Real Presence of our Lord and Saviour Jesus Christ at the Eucharistic Liturgy (Holy Qrbana, Mass, Holy Communion); not that I would define it with the attempted precision of Tridentine Roman Catholicism or even earlier UFMCC By-Laws, both of which called this "transubstantiation," rather finding sufficient as definition this from a XVIth century Anglican Devotional:

"Christ was the Word that spake it:
Christ took the bread and brake it.
And what Christ's word doth make it,
I do believe and take it."

This brings us to the first of the major heresies of MCC/NY. It is shown particularly in the two blasphemous parodies of the Holy Eucharist "celebrated" (if that be the word) by Student Cleric Pat Bumgardner, in which she not only used no words of institution or consecration but made no mention of Jesus the Christ during the entire "communion service." (What it was "communion" of during the services of Wednesday and Sunday last is anybody's guess, but that it was not a Christian communion is beyond dispute.) I was not the only person present who was shocked and deeply offended, for several MCC/NY Members who are regular communicants refused to receive at those services.

Although Pat's "celebration" was the most glaringly heretical, there are many other "celebrants" (frequently and on a regular basis Laity) who do not use Jesus' own words of Consecration (as though the Saviour Who instituted the Sacrament required their help in improving on the words), but paraphrase them with their own inventions.

Karen Ziegler has a lovely singing voice. How much lovelier it would be if, when she sings her "communion service," she were to use Jesus' own words of Consecration instead of ones she's made up.

Among the heretical forms of celebration at MCC/NY is one which derives from the recapitulation of certain Gnostic heresies of the first and second centuries. There is, for instance, the Assistant Pastor Jim Mitulski who allows his personal Neo-Gnostic bias against blood-imagery to prevail. Thus while he, at least, always uses words of Consecration, he always substitutes "This is my life" for "This is my blood", and all of his equations of "life" with "blood" on the basis of the Levitical Holiness Code do not change the fact that Jesus said "This is my blood." The New Covenant remains a Blood-Covenant; and it is the blood of Christ which saves (not simply the Teaching Life of Jesus, which is what this pseudo-gnosis implies). It is very clear that there is a total denial of the Real Presence of Christ on the part of all the MCC/NY Clergy and Student Clergy (Deacon Lou Avanzato) is prone to feed the left-over bread to the birds; and that this goes way beyond any ordinary Protestant playing-down of the Eucharist.

On the Feast of Corpus Christi I wished Jim a blessed Corpus Christi... only to be screamed at as to how he doesn't believe that there is any place in any Christian Church for such a Feast because it is "idolatrous" and

as to how "Catholics aren't even Christians" (and this from a member of the Clericus of a Fellowship calling itself "ecumenical". A strange "ecumenism," that.)

Given all of the other deviations from sound Eucharistic practice which MCC/NY engages in, it should not be surprising that the nadir of degeneracy with the blasphemous caricature of the Holy Eucharist as "celebrated" by Pat Bangardner should have been arrived at. A theologian friend of mine, who visited a Sunday MCC/NY service with me about a year ago, described it at that time as a "barbaric dionysian perversion of the faith." Until witnessing Pat's "celebration," I did not agree with him; but now I can all too clearly see that it has, as he predicted, reached the point of even a public renunciation of the basic Christian Faith--as shown in the rejection of even the Name of the Saviour at her "communion service".

Likewise, although as an Independent Catholic priest and bishop I do not believe that regeneration is inseparably linked with water baptism in some magical way, along with the Fellowship By-Laws and all Christian Tradition (with the exception of the Salvation Army and the Society of Friends, both of which have done away with any external Sacraments--as the Fellowship has not done), I do believe that water baptism is the necessary condition of entrance into membership in the visible Christian Church. MCC/NY violates both the Tradition and even the UFMCC By-Laws in this regard.

Karen Ziegler allows and even encourages unbaptised persons to join MCC/NY as full Members; rather than requiring that the unbaptised either first be baptised or else join as Associate Members (Friends). When this was brought to our attention in membership class and presented as a positive thing, I was horrified and it is one reason that another person and I did not join MCC/NY in that class (and at least one other person from the next class).

Deacon Lou tried to justify this decadent practice by saying that it is simply a matter of "personal choice," and that when one is baptised at MCC/NY one is not baptised into the Church Universal, the Mystical Body of Christ, anyway--but merely into a "local congregation of the Gay Community". Gayness, not Christ, thus becomes the focus of MCC/NY's religion; contrary to that of the Fellowship as a whole.

When asked about this practice and the fact that it violates not only UFMCC policy and By-Laws but all Christian praxis (with the exceptions already noted), Karen attempted a snow-job the proportions of which I have not witnessed before in the Fellowship. She attempted to equate her attitude toward the Sacrament of Holy Baptism with the New Covenant'd dispensing with the necessity of circumcision. Here, of course, the Pseudo-Christian Neo-Gnosticism of MCC/NY becomes clear, for what Karen is doing is denying the uniquely salvific revelation in the Incarnate Word and claiming the primacy of her private revelation.

The New Covenant--and the Community thereof--came about through God in Christ, and in no other way. It was on the basis of that Divine Mandate that the Apostolic Community dispensed with the necessity of circumcision. There is not a parallel in the establishment of UFMCC; and neither Troy nor any other responsible Christian Minister of the Fellowship would claim that there is. However, Karen clearly (like her "Gnostic" forerunners) would claim the revelation of a "Newer Covenant" in which the sign of initiation into the Church commanded by Jesus can be made simply a matter of personal preference.

Like most of the earlier "Gnostics," she also has a clearly Anti-Semitic

bias behind this, which she masques behind a facade of "liberalism." As a Jewish-Christian who has long had to deal with implicit Anti-Semitism in Church people, I recognize it clearly when such patronizing statements as Karen's "We can't expect Jewish people to have to give up their heritage," are made. There are several points I must make in this regard;

1. Karen betrays a woeful ignorance of basic Christian Teaching that all Christians are completed Jews and the Church of God in Christ is the New Israel.
2. The Jewish religious heritage finds its fulfilment with the coming of the Messiah, Jesus, and with the establishment of the Church of Christ. The Jewish cultural heritage is to be prized, as is any other truly humanistic culture; and no one need give that up by accepting Holy Baptism.
3. Her position is Anti-Semitic because what it really says is that Jewish-Christians are second-class Christians who need not be expected to be able to make the same sacrifice of ego as other Christians in going through the sacramental waters of death in order to rise again to life in Christ. But there are no second-class citizens in God's Kingdom; and equal privilege demands equal responsibility.

Granted, salvation is not dependent upon water baptism; membership in the Church is. For the Fellowship this question was decided when the category of Friend was created for those who refused baptism.

Equally heretical is the practice of allowing repeated baptism, simply as a matter of egoising preference. I do not refer to those who develop spiritual or doctrinal questions concerning infant baptism and with those wish an adult baptism; but to the practice at MCC/NY (and according to Karen and Jim, in some other congregations as well) of persons being baptised over-and-over-again. We are called, as the Bible puts it, to "One Lord, One Faith, One Baptism."

Back, however, to the permitted MCC/NY membership without baptism. Both Karen and Jim as the formal authorities, and Bob and Lou in membership class, admit that this violates the Fellowship By-Laws. For her part, Karen at least has the courage of her convictions, wrong-headed though they be; for she has stated that she's willing to go down to the line on this, and even lose her UFMCC Clergy status in defense of her praxis.

As a Catholic priest and bishop who has long related to UFMCC, I believe that called by the Spirit of God, our prayerful and sacramental participation in humanity's righteous struggles for life, for peace and for freedom is at once true action in faith, the primary occasion for individual spiritual growth, and the true vocation of the pilgrim people of God. Thus I would like to see UFMCC live up to its claim to be "ecumenical" by opening space for the creation of Religious Orders (cf: the Rev'd Joe Houle's study on a Houses of Prayer Project for the Fellowship) holding to the Apostolic Faith and Order, preserving the Apostolic Succession and Sacraments, and able to minister within the Fellowship to Catholic Christians of our constituency.

I believe (as the UFMCC By-Laws put it) that Christianity is the unique revelation of God in Jesus the Christ. I believe that it is the Faith set forth in the Scriptures and Tradition of the Church Catholic, experienced in the Real Presence of Christ at the Sacrament of the Altar and in the performance of the Works of Love (Matt. 25), and conformable to reason as guided by the Holy Spirit in the indwelling Light and in Christian Community. Along with all Catholic Christians, I thus believe in "the faith once for all delivered unto the saints" (Jude 3) and "based upon the principles outlined in the historic creeds: Apostles' and Nicene" (UFMCC By-Laws).... which Faith the Clergy and Student Clerics of MCC/NY deny in word and action.

At the Membership Class in which I participated, the leaders (Deacon Lou Avanzato and Student Cleric Bob Crocker) strongly discouraged any real discussion of the UFMCC Statement of Faith from the By-Laws which were, supposedly, being studied. However, Lou made it very clear that she does not accept the Triune God Whom the Fellowship preaches, nor the fact that at the mid-point of history, in the Jesus Christ Event, we see the full participation of God in human history through God the Word having become Incarnate. Bob was unwilling to discuss the Creedal Basis of the Fellowship's Statement of Faith; nor would he allow anyone else to do so.

Likewise, Jim Mitulski makes it very clear that he does not believe in the Triune God which UFMCC proclaims. He has semi-publicly described himself as an "Arian" and "Evangelical Unitarian (?)"; denied the Incarnation of God the Word in Christ Jesus; denied that the New Testament is part of Holy Scripture but instead proclaimed it simply a "Midrash" (Commentary) on the Old Testament, and thus effectually denied the "New Thing" which God has done and is continually doing through Jesus Christ in Holy Spirit.

Likewise, on questions of the Triune God and the Incarnation, Karen Ziegler waffles incredibly.

I do not understand why these Unitarians do not seek to transfer their Clergy status to the Unitarian-Universalist Association. I am sure it would welcome them and encourage them to build a Gay & Lesbian Congregation therein. Aside from the duplicity and bad faith involved in their remaining in a Creedal, Trinitarian and Evangelical Fellowship, one cannot help but wonder at this time when the UFMCC is seeking membership in the National Council of Churches at what the Elders are thinking of to allow such rampant heresy to pass uncensured. However, that could be interpreted as merely a political consideration, I admit.

As many of the recipients of this letter know, I had at one time intended to raise several of these issues at the upcoming Toronto General Conference. Some months ago, however, visiting with the Rev. Elder Troy D. Perry, the Rev. Jennie Boyd Bull (Chair, Faith & Order) and the Rev. Larry Uhrig (Chair, CCCC) after I had received a clear and very dramatic leading from the Spirit of God to go to Baltimore to talk with Troy, I agreed to not deal with this in the manner of formal charges; but rather to pray for the conversion of the persons involved to the fulness of the Faith and conformity to the minimal requirements of the UFMCC By-Laws in these areas of Faith and Practice.

The sheer blasphemy of Pat Bumgardner's "celebration" of the Eucharist was of such an enormity that I almost reversed that decision and decided to go to Toronto to raise the charges, although it would have postponed my move back to San Francisco for some months. However, earlier this very evening, Jim Mitulski prevailed upon me--in the dual name of "personal friendship" and "taste"--to not do so in that manner. Thus, although this letter is being written on 12 July 1983, it will not be mailed until the end of General Conference, lest somebody at General Conference use it to raise formal charges. (And thus "friendship" and "taste" doth make cowards of us at times.)

So long as Clerics and Student Clerics like those of MCC/NY and those who would follow them in their barbaric cult's blasphemous parodies of The Holy Things of God for the Holy People of God are allowed to pursue their cultic practice under the auspices of UFMCC, I must withdraw my intention of bringing our Order into UFMCC. However, I must also acknowledge that I owe those Clerics, Student Clerics and Deacon of MCC/NY some thanks; for by the example of their excesses I have been recalled from any lingering

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tendency I had towards heresy. Likewise, they have made me see that while their blasphemies and heresies are allowed free sway within UFMCC and its Clericus, there would be no reason other than an egoising seeking after security (which I remorsefully confess to having been guilty of) for me to seek to affiliate my priesthood and episcopate with that body.

I remain a Friend of Golden Gate MCC and of Trinity MCC, and a Friend of the Fellowship as a whole, sharing in its vision of bringing the unconditional Love of God in Christ to the Gay Community and to all the despised and rejected. How could I not? After all, Eucharistic Catholicism has consistently presented that same vision in a fuller, Apostolic, Catholic and Sacramental context for some 22 years longer than the Fellowship has existed; and we should rejoice that our Protestant brothers and sisters partake of that same vision to whatever limited degree.

L'Chaim! L'Shalom! L'Cherut!

Wishing all of us the purifying fire of the Love of Christ in Holy Spirit,
I remain

the unworthy servant of the servants of God,

+ Mikhael Francis, C.L.C.

The Most Rev'd Mikhael-Francis Itkin, C.L.C., S.S.J.B., S.S.T.
Metropolitan and Bishop-Abbot
THE COMMUNITY OF THE LOVE OF CHRIST (EVANGELICAL CATHOLIC)